The true

CHRISTIANS

Path way to

HEAVEN.

Wherein is shewed,

The great Afflictions which God imposeth upon His Children in this life, and the assurance of their Delivery out of the same.

Being very profitable and comfortable for all those who are in any Crosses or Afflictions.

Whereunto is added a Prayer for Morning and Evening, and Graces before and after Meat.

Dedicated to all those that desire to arrive at Mount Sion, the Harbour of peace and joy.

By WILLIAM SIMONS.

Psal. 34. 19. *Many are the troubles of the righteous, but the Lord delivers them out of them all.*

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Good people all, pray lend an ear,
and mark what I ſhall ſay:
To Heaven if that you fain would learn
the true and perfect way,
Here is a Book, it is but ſmall,
but doth in it contain,
Through many a croſſe and narrow path,
the way to Heaven plain.
The Prophets of the Lord have trod
this path, long time agoe:
And Chriſt and his Apoſtles all,
the ſame way do us ſhow:
The Martyrs next do follow them,
and tread the ſelf-ſame way,
And in the midſt of fiery flames
Chriſts Banners do diſplay.
Lord, ſet us in this Path-way then,
that leads us unto thee:
And guide us, Lord: for in theſe times
there many by-paths be.

The true Christian's path
Way to Heaven.

PSAL. 107. 6. *Then they cryed unto the Lord, in their trouble, and he delivered them out of their distresses.*

REmember, first of all, Christian Reader, that through many afflictions thou must enter into the Kingdome of Heaven: As here in this Psalm, the Proph t *David* sheweth, how many wayes God doth afflict his Children, that he may bring them unto himself. First, as in the fourth verse, he sheweth, how he afflicteth them. Secondly, whereby they are troubled in Conscience, then they cry'd unto the Lord: And how ready and willing the Lord is to deliver them out of their distresse: *Then they cryed unto the Lord in their trouble, and he delivered them out of their distresse.* From whence we gather this instruction, that afflictions sanctified [illegible] preparatives to repentance. [illegible] by *Manasseh* King of *Judah* [illegible] led captive into *Babylon*, and being cast into prison and in chains, confesseth his sins, and prayeth

unto the Lord, and the Lord delivered him out of his distresse. Again, in the prodigal Son, who being in affliction, was fain to eat husks with the swine: then he said, *I will rise and go to my Father, and say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son*: And his Father graciously received him. Again, we read in the third Chapter of the *Lamentations* of *Jeremy*, the Church of God being in afflictions, saith in the fortieth verse, *Come let us search and try our wayes, and turn unto the Lord, and He will be mercifull unto us.* For there is no child of God, but must suffer crosses and afflictions in this life, for in the twelfth of the *Heb.* and the sixth verse, *The Lord chastens every Son whom he receiveth.* Here we may plainly see, that if we are not chastned, we are not Sons: For all the Saints of God that have gone before us, have trod this trace. Your common way to the spiritual *Canaan*, is to passe through the wildernesse of afflictions. All the Patriarchs, Prophets and Apostles have done this, Christ himself hath begun to you in this Cup, and will ye not pledge him? Do you think to go to Heaven in a feather-bed, and heart's ease? Heaven is a strait gate, and [illegible] strive hard to enter in: For the strait [illegible] is gate is afflictions: and therefore all the Patriarchs and Prophets, and Apostles, and all the Saints of God, nay, Christ himself hath

has found harsh and unpleasant. Therefore come down you proud Sons of *Zebedee*, before you think of sitting in the Throne, first learn to drink of the Cup! Ye must first suffer with Christ before ye can reign with Christ; ye must wear the Crown of thorns, before ye can wear the Crown of glory. But let us know this, that it is not flesh and blood can do these things, but the Almighty power of a strong God, working in a poor, weak and frail man.

The Reasons, why God doth afflict his Children in this life, are, 1. Because He may hear from them: For he knoweth our nature, he is well acquainted with our disposition: He knoweth we will not come unto him, but when we stand in need of Him. But when we come into any trouble or affliction, then he is sure to hear of us, as he saith by the Prophet, *Hos* 5. 15. *In their afflictions they will seek me early.* Again, by His Prophet, *Isa.* 26. 16. *Lord, in trouble have they visited Thee: they poured out their prayer, when Thy chastening was upon them.* A second reason is, because it is good for them, as the Prophet *David* saith, *Psal.* 119. 71. *It is good for me that I have been afflicted, that I might learn Thy Statutes.* Here he sheweth by his affliction he had learned a great deal, and was become a good Scholar in Gods books, and well seen in his Statutes and Lawes, and grown to a great deal of wisedom and judgement by his chastisements, and all

things turned about in Gods merciful providence to his everlasting comfort. For I say again and again, that all things turn to the best for Gods chosen people: And therefore what state soever God would have his Children to be in, it is the best for them, whether it be sickness or health, povertie or plentie, Prosperity or adversity: For sometimes sickness is better than health for Gods children, poverty then plenty. Are Gods children therefore sick? it is the best for them: Are they poor? it is the best for them: Are they in many troubles? it is the best for them, because their heavenly Father will turn it to the best. He will cut the short of our lusts and desires, because he knoweth we will love our lusts: He like a loving Father will take the knife from us, lest we should hurt our selves with it. He will not give us too much ease nor prosperity in this life, because we will be the worse for them: He will not give us continuall rest, like standing ponds: He knoweth then we will gather scum and filth. He dealeth most fatherly and mercifully with us in all things. And, in a word when we think he doth us most hurt, then he doth us most good.

And [illegible] further the trial of our faith and patience: For faith doth not shew it self most gloriously, when we have most sight or feeling of it, but rather when we feel and discern to the contrary: For when Job felt nothing but Gods wrath against him, even then he shewed a

most

most victorious faith, *Job* 13. 15. who said, *Although thou slay me, yet will I trust in Thee.* We read the same of *Jacob*, in his tedious conflict with the Angel, *Gen.* 31. 24. who said, *I will not let Thee go, except thou blesse me.* And we read, *Mat.* 15. of the woman of *Canaan*, who though she had many repulses and denials, yet continued her sute, and was commended for her faith by Christ, who was the Author and Giver of her faith, Therefore, for the better strengthening you in these trials, consider I beseech you, they are but for a moment: What is a moment of afflictions to an eternall weight of glory? It is but as it were a harsh break-fast, as one of the holy Martyrs said, being burning at the stake, after which, saith he, there will follow the most dainty and delicious dinner that ever was, even the full fruition of the joyes of Heaven. If we did but feel the torments of hell, and the joyes of heaven, what trials would we not undergo, that we might escape the one, to enjoy the other? Be not therefore too much cast down in your trials, but, as St. *Peter* sayes, 1 *Pet.* 4. 13. *Rejoice, in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, ye may be glad with exceeding great joy.*

Object. Some may object and say, that if our afflictions and crosses did come only from God, it were somewhat: But oftentimes they come from men, which bear us no good will: And

therefore

therefore it is no marvel, though they make us impatient in our afflictions.

Anſ. To it I anſwer, Thoſe men are but inſtruments, wherewith God doth inflict His juſtice upon his Children: An example we have in *Joſeph*, who knew well enough the bad dealings of his Brethren with him, yet he looked not ſo much unto them, but to a further cauſe, namely unto the Lord, as himſelf ſayes, as you may read, *Gen.* 45. 5. *It was not you, but the Lord that ſent me hither before, for your preſervation.* Then they cryed unto the Lord in their trouble, and He delivered them out of their diſtreſſe.

Here follows the Uſe of Encouragement to all the Children of God, who though they ſuffer many afflictions, yet they are ſure of their delivery in His appointed time.

WE read in the thirteenth of *Luke*, how the Daughter of *Abraham* was 18. years bound by Satan, and looſed by our Saviour Chriſt: And we read in the fifth of *John*, of a man that was diſeaſed 38. yeares, who was cured by Chriſt, As Saint *Peter* ſayes, 2 *Peter* 2. 6. *The Lord knoweth how to deliver the Godly out of temptation*: As if he ſhould ſay, that he were ſo experienced in it, that he could do it without any trouble at all. And again, *Joſeph* being in

prison

prison, when his appointed time was come, the counsel of the Lord had tryed him, the King sent and loosed him, and the Ruler of the people delivered him; *Psal.* 105 19, 30. Again, *Psal.* 33. 17. *The Righteous cry, and the Lord heareth, and delivereth them out of all their troubles.* The Angel of the Lord tarrieth about them that fear him, and delivereth them. And again, *Psa.* 19. the Lord saith concerning the Righteous man, *Because he had loved me, I will deliver him: I will exalt him, because he hath known my Name. He shall call upon me in his trouble, and I will be with him, and I will deliver and glorifie him.* And again we read, *Job.* 5. 19. *Eliphaz* the Temanite said to *Job*, *In the sixth trouble he will deliver thee, and the seventh evil shall not touch thee.* Many more proofs may be alledged for the proof of this, but this may suffice. Here you may plainly see, that as sure as there be troubles and afflictions for the Children of God, so sure is their deliverance out of the same; for as we may write of the one to be as sure as the coat is to our back, so may we in God's good time write of the other, to be as sure as the Lord is true: For *Abraham* was in trouble, but yet delivered: *Job* in trouble, but yet delivered: *David* in trouble, but yet delivered: *Jonas* in the Whales belly, but yet delivered: *Daniel* in the Lyons den, but yet delivered: the three Children in the fiery furnace,

but

but yet delivered: *Paul* was in innumerable sorts of troubles, but yet delivered out of all. These things being true that have been said, it follows, that Gods Children are chastened only for their good, and evermore sure of their deliverance, in his appointed time: And therefore there is no reason, why Gods Children should be too much cast down in their afflictions. Can a Father forget his Children, or a King his Subjects, or a Master his Servants, or a Shep-herd his Sheep? Doth not God Himself say that he *will never leave us, nor forsake us? Heb.* 13.5. Doth not our heavenly Father know, that we have need of all these things? Hath he not said, we shall want no outward things? Hath he not said, they shall all be cast upon us? Why then should we hang down our heads? Why should we not pluck up our hearts and rejoice? God is our heavenly Father, He is our best Friend, He is our daily Benefactor, He keeps us all at his own cost and charges, He thinks nothing too much for us, He is most chary and tender over us, He will not suffer the wind to blow upon us, to hurt us; He hath promised, we shall lack nothing that is good for us, so long as we live. Why then should we not pluck up our hearts, and rejoice? Heaven is ours, the earth is ours, God is ours, and Christ is ours: And as the Apostle saith, 1 *Cor.* 3. 22. 23. *All are yours, you are Christs, and Christ is Gods.* The World clappeth

peth their hands, and croweth long before it is day, and saith, All is theirs. But the Children of God may say, and say truely, All is theirs. For they have a true title through Christ to all the creatures: Many are their priviledges, and great are their prerogatives: They are free of Heaven, free of Earth, they are the only free Denizens of the World. Christ hath purchased their freedome for them, therefore they are free indeed: Free from sin, free from hell, free from damnation: They are young Princes, Angels fellows, descending from the highest house of the Blood Royal of Heaven: they are Stars of Paradice, Heirs apparent to the immortall Crown: Therefore God hath commanded His Angels to guard them, being such young Princes as they are: He hath given a very strict charge to all His Creatures, to look unto them, and to see unto them, that they take no harm, so jealous, so chary, so tender He is over them. The Angel must comfort *Jacob*, the Whale must receive *Jonas*, the Raven must feed *Elias*, the Sun and Moon must stay for *Joshua*, the sea must divide it self for *Moses*, that his people may passe through: The fire must not burn the three Children; The Lyons must not devour *Daniel*; all the Creatures must change their nature, rather then Gods people shall be unholpen, and undelivered. O then! how great is the happinesse of Gods Children? Who can utter it? Who can

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expresse it? They see not their own happiness, it is hidden from them: afflictions do over-cloud it, crosses do dim it, troubles do shadow it; there is an interposition of the earth between the sight and it. But this is most certainly true, all the best is behind, the sweetest is to come, their happinesse doth not appear in this life, it is hidden with God in Christ: *When Christ appears, then shall they also appear with him in Glory.* It doth not yet appear what they shall be, but when he cometh, they shall be made like unto him; their names are already taken, and entred in the Book of life, and one day they shall be crowned, one day it shall be said to them, *Come ye blessed of my Father, receive the Kingdome, prepared for you, from the beginning of the world.* One day they shall enjoy his presence, where is fulnes of joy, and at whose right hand there are pleasures for evermore: well then, let all God's secret ones rejoyce and be merry, however in this world they be troden underfoot, and walk like shadowes, and counted the very facts and abjects of the world; yet the time will come when their happinesse and felicity shall be such as never could enter into the heart of man, for it shall be endlesse, unspeakable, and inconceivable: and therefore there is no cause, why Gods Children should be too much cast down in their afflictions; for, though they be not free from all afflictions, yet they are free from hurtfull afflictions,

flictions; for there is no rod, no croſſe, nor no chaſtiſement, but all in the end hath a bleſſed and happy iſſue: for this is moſt certain and true, there is no croſſe nor affliction, which God impoſeth upon his Children in this life, but if they endure it quietly, and truſt in his mercy firmly, and tarry his good leaſure obediently, it all cometh to a comfortable and bleſſed end: and therefore God's Children may rejoyce in the midſt of their afflictions, and patiently kiſs his holy rod, ſeeing it is his good pleaſure. I am willing withall, ſeeing he will have it ſo: I am well content, as old *Eli* ſaid. 1 *Sam.* 3. 18. *It is the Lord, let him do with me what he will*, and as *David* ſaid in a certain caſe, 2 *Sam* 15. 26. *Behold here I am, do with me, as ſeemeth beſt in thine own eyes.* And again *David* ſaid *in Pſal.* 39. 9. *Behold, I was dumb and opened not my mouth, for thou Lord haſt done it.* Behold here the patience of God's Children, and their humble ſubmiſſion to his moſt holy Will: they know all ſhall end well and therefore they are glad of it. To conclude this point, Gods children are happy, in what ſtate ſoever they are in, happy in trouble, happy out of trouble; bleſſed in ſickneſſe, bleſſed in health, bleſſed at home, and bleſſed abroad, and every where bleſſed.

The next is a uſe of reproof.

Firſt of all, it reproves thoſe, that when any croſſe or affliction befalls them, they fall to curſing and ſwearing: and therefore I beſeech you

consider, how is it possible that any cursing or cursed person should be a Member of that blessed Head Christ Jesus, who hath expressly forbid us to curse? As in *Mat.* 5. *Luk.* 6. *Rom.* 12. where he saith, *Bless them that curse you, pray for them that despitfully use you.* It is said of all them that accustom themselves to cursing, *Psal.* 109. 17. *They delighted in cursing, therefore it shall happen to them: They loved not blessing, and therefore it shall be far from them.* It is said, *Ecclesiasticus* 23. 13. *The plague shall never depart from the house of the swearer.* And therefore, if ever ye desire to be partakers of the Kingdom of Heaven, give your selves to blessing and prayer; and then ye shall have that blessed welcom, *Mat.* 25. 34. *Come ye blessed of my Father, receive the Kingdom.* It serves to reprove all those who, being in afflictions, do make great protestations they will become new creatures: And yet, so soon as their affliction is over, they become as hard hearted and miserable as before: Like as the 9. Lepers who, being cleansed, returned to their old Byas again: And as St. *Peter* saith, *The dog that vomited, is returned to his vomit again: The sow that was washed is wallowed in the mire again.* Therefore let all such know, these are but whips and lashes wherewith God doth whip and lash wicked and ungodly men: And therefore in conclusion, let all those to whom any crosses or afflictions do befall, for Gods sake, for their own sake, and for their souls sake, *Labour to make*

their calling and election sure, 2 Pet. 1. 10. and then they shall never fall. And that we may all so do, I commend you to GOD, and to the word of his Grace who is able to build you up further, and to give you an everlasting inheritance among them that are sanctified. Now the GOD of mercy and the Father of all consolation prosper and sanctifie you and that which I have written unto you: To Him be all praise, honour and glory, now and for evermore, *Amen.*

YOu that have read or heard this Book,
either, old or young, I pray
That seriously you would in it look,
and learn this heavenly way:
Delay no time, for to be sure,
now in these latter dayes
The Devil lurketh up and down
in many by-path wyaes.
For like an Angel now of light
transform'd he doth appear;
And many in this Land are led
by him too much, I fear.
Lord give us strength for to resist
his power and force so strong,
That in this heavenly path we may
most safely walk along.
In all these changes of these times,
and trouble ekc
There's no pro
O Lord, is

An Exhortation to Prayer.

Job 33. 26.

HE shall pray unto the Lord, and he will be favourable unto him, he shall see his face with joy, and he will render unto him his righteousnesse.

Isa. 65. 24. Before they ask, I will answer, saith the Lord, and while they pray, *I* will hear.

Jer. 10. 25. A curse is threatned upon that family that doth not pray unto the Lord.

Then let us not pray coldly with our lips, and our hearts far from God: But pour out our prayers with attentive mind and a carefull heart.

Morning Prayer.

O LORD prepare our unprepared hearts for the performance of this Duty of Prayer: Give us the help of thy Holy Spirit, without which we can do nothing.

O LORD our GOD, and heavenly Father in Jesus Christ, we thy poor and unworthy Creatures here humble our selves before thee, desiring, to offer up our Morning Prayer and thanksgiving

giving for all thy mercies and favours bestowed upon us: acknowledging and confessing that we are miserable and sinfull wretches, conceived and born in sin, brought forth in iniquity: And so have continued all our life time, breaking and transgressing of thy holy Commandements, in thought, word, and deed: So that in us there is no whole part, from the sole of the foot to the crown of the head, all is polluted with iniqqity, sinne, and evil. And therefore we have forfeited thy favour, and deserved for these sinnes everlasting damnation, and to be utterly thrown from Thy presence.

Nevertheless, we appeal from thy justice, to thy mercy, beseeching thee for Jesus Christ his sake, to be mercifull to us, in the pardoning and forgiving all our sins, whether they be known or unknown: good Lord, blot them out of the book of thy remembrance, that they may never rise up, either in this life to move us to desperation, nor yet in the life to come to bring us to eternall death and condemnation: that they be not a wall of separation at this time, to hinder our prayers from ascending up unto Thee, and thy blessing from descending upon us. Seeing that we cannot do any thing that is good and pleasing in thy sight, we beseech thee, that thou will so renew and change us, in all the parts and powers of our soule and bodies, that as heretofore we have been instruments of ungodlinesse and sin, we may now be instruments of righteousnesse, and true holinesse, all the dayes of our lives.

Together with our selves, we beseech thee bless thy whole Church, wheresoever dispersed, or howsoever distrest over the face of the earth: O Lord, fight for them that fight for Thee: Bless thy friends, and destroy thy foes. Be gracious to this Land where we live, continue thy holy Gospel with us. We beseech thee, Bless every particular Member thereof, from the highest to the lowest, whether by Sea or Land, or in any stroke or affliction, or suffering for the testimony of a good conscience, or any that do crave the benefit of our Prayers, O Lord, thou seest them all, thou knowest where they dwell. Good Father do abundantly for them, more then we are able to ask or crave at thy hands.

Now we are to come to Thee again for our selves here present, giving Thee hearty thanks, that thou hast kept us this night from all hurt and danger, giving to our bodies sweet and comfortable rest. And as thou hast brought us to the beginning of this day, we beseech Thee, that thou wilt direct us this day by Thy Holy Spirit, keep us from all the temptations of Satan, from all kind of sin and wickedness, that being shadowed under thy wings, we may go on constantly and cheerfully to the end of our dayes. Bless all our true and lawfull endeavours this day, let us not lack the thing without which we cannot serve Thee: But that we may have sufficient, and not be chargeable, but rather helpfull unto others.

Grant these graces unto us, and whatsoever else thou knowest most needfull for us, and that for Christ Jesus sake, in whose Name and words

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we do conclude our imperfect Prayers, in the most perfect form which he himself hath taught us, saying, Our Father, &c.

Evening Prayer.

O Gracious God, and loving Father in Jesus Christ, we thy unworthy Children do here bow down our selves, to offer up unto thee our evening Sacrifice of prayer and thanksgiving, for all thy blessings and benefits continued unto us: Acknowledging and confessing, that as we are born and bred in sin, and stained in the Womb, so have we continually brought forth the fruit thereof, both in Thought, Word, and Works: So that if we should go about to reckon up our particular offences, we know not where to begin, or where to make an end: they are far more in number then the hairs on your heads, or the sands in the Sea: For, who knoweth how often he offendeth? Our Lord, thou knowest our hearts, thou knowest our sins, nothing is hid from thee. Our conscience doth accuse us of many and grievous evils: We daily feel, by woefull experience, how weak we are unto all goodness, and how willing towards all evil: Our minds are full of vanity, our hearts are full of deadness, dulness, and dullness in matters

of thy Worship and Service: yea, our Souls are full of spirituall blindnesse, hardnesse, unprofitablenesse, coldnesse, security. So that in very deed, we are a lump of sinne, a masse of all misery, and therefore have forfeited thy favour, and procured thy high displeasure against us. But we beseech Thee, look not upon us as we are in our selves, but through thy Son Jesus Christ, and for his sake to pardon and forgive us all our sinnes, and accept his death and passion, as a full satisfaction for them all. And we beseech Thee, Seal up the forgivenesse of our sinnes, by the testimony of his blessed Spirit, that when we shall be stripped naked of all outward comfort, we may have in us peace of conscience, which passeth all understanding: Work in us true repentance, in all particular actions: Fill our souls with joy and peace in believing: Fill us all with inward comfort, and spirituall strength, against all the temptations of the World, the flesh, and the devil. Mortifie in us whatsoever is carnal. Sanctifie us with thy Spirit: write it in our hearts for ever, that we may fear thy name. Renew in us the Image of thy Son Christ Jesus, daily more and more. Never leave us, nor forsake us, till thou hast brought us to thy Heavenly Kingdome.

We beseech Thee to be mercifull to Thy whole Church, call home thy ancient people of the Jews, bring in the fulnesse of the Gentiles. Blesse this Land wherein we live, as thou didst our God, and give us Grace to

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be thy people: Remove far from us all those plagues and punishments, which we for our sins have justly deserved. We beseech thee to prevent Popery, and continue thy Word and Gospel unto us and our posterity, to the end of the world. Confound all plots and devices of all those which do secretly or openly seek to hinder the same: Bless, O LORD, all those that truely seek thy Honour and Glory, and the happy peace of this sad and distracted Nation: LORD, uphold them that uphold thy truth, unite our hearts all as one, if it be thy holy will, that we may all serve thee in truth and holiness of life, and keep us from the foul errours of these latter times. Bless all the Ministers of thy Word and Sacraments; The Harvest is great, and the Labourers are few. O LORD, we beseech thee to encrease faithful and painful Labourers in thy Harvest, and double thy Spirit upon them, for the discharge of so great and weighty a duetie. Bless all our Brethren that are at Sea, keep them from all storms and tempests, defend them from all their enemies, give good success to all their lawfull endeavours, prosper their voyages, and in good time bring them home in peace and safety.

O LORD, be merciful to all that Thou hast laid Thy hand of affliction upon, whether inwardly in soul, or outwardly in body, or for the testimonie of a good conscience; O Lord, sanctifie all their afflictions unto them, and in Thy good time, give a happy and joyfull deliverance.

Now

Now we are to return to thee again for our selves here present, giving thee hartie thanks, that thou hast kept us this day from all hurt and dangers both body and soul: That thou hast given us food and raiment, and all things needfull for this life, and hast blest our labours for this day, beseeching thee to continue thy favour to us this night. Give unto our bodies sweet and comfortable rest this night, that our minds be not drawn aside by the temptations of Satan, nor by unquiet dreams: But that we may fear thee, and rest in thee, that when the light of the day shall spring forth and appear, we living in perfect health, may joyfully rise up, and walk forth in our severall callings, to the glory of thy Name, and the benefit of our brethren.

Hear these our petitions for thy Church sake, and thy Church for us, and Jesus Christ for us all: In whose name and words we further call upon thee, as he hath taught us in his holy Gospel, saying, Our Father, &c.

Learn these prayers in your hearts,
and print them in your mind:
Using them morning and evening,
great comfort you shall find.

Grace

Grace before meat.

O Lord, we beſeech Thee Bleſſe and Sanctifie theſe thy good Creatures, which of thy great mercy Thou haſt provided for us: Give us Grace to receive them thankfully, and uſe them ſoberly, to the glory of thy Bleſſed Name, AMEN.

Grace after meat.

BLeſſed be Thy Great and Glorious Name, O Lord our God, for refreſhing us at this time, with theſe thy good Creatures of Meat and Drink. O Lord, we beſeech Thee, that thou wilt make us truely thankfull to thee, in all holy obedience, according to thy bleſſed will. And, good Father, Sanctifie us more and more both in ſouls and bodies, to do thine own ſervice, and that for Chriſt Jeſus his ſake, our Bleſſed Saviour and Redeemer.

O Lord, increaſe our Faith, forgive us our ſins, continue thy holy Goſpel with us, ſend us peace in our conſcience, that we may do uprightly & juſtly in thy ſight through Jeſus Chriſt our Lord, AMEN.

Grac

Grace before meat.

O Gracious God, and loving Father that hast kept us by thy good Providence untill this time, by nourishing us with thy good Creatures, and hast now likewise, far beyond our deserts, bestowed them on us again, according to thy wonted mercy: We beseech thee to bless them, and give us grace to be thankfull unto thee for them, without murmuring. Grant us these Graces for thy Son Jesus Christ his sake, *Amen.*

Grace after meat.

O Most gracious God, and heavenly Father, we give thee humble and hearty thanks, for refreshing our bodies at this time with thy good Creatures: We beseech thee to feed our souls with thy heavenly Grace, that we may live eternally, through thy Son our only Saviour, *Amen.*

FINIS.

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All after T_H missing

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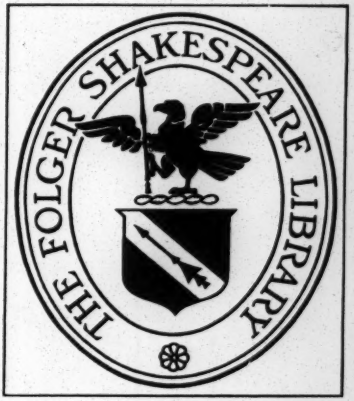

Pt 1 736
Hodgson Sale
4. 12. 1929.